THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Holiness unto the Lord."

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POWER OF CONGRESS OVER THE TERRITORIES.

From the Salt Lake Herald.

The extraordinary proclamation issued a little over two years since, by Governor Shaffer, prohibiting the annual drill of the Nauvoo Legion, and the novel decisions of the District and Supreme Courts of this Territory, during the last season, although reversed by the Supreme Court of the United States have like all violations or usurpations of law, left the public mind in a state of demoralization, and have blinded the eyes of the people to the grand truth—*Suprema Lex Salus Republicæ*—"Submission to the law is the safety of the republic." All men of all creeds must submit to the law, or there is nothing left of our government. Yet from the daily fulminations of the press, the new dogmas of the stump, the absurd threats of what Congress must do and shall do in Utah, it would be supposed that Congress holds this Territory as a mere colony, subject to its will and dictation only, and that the citizens of the other States, who have come here to seek a new home, are the mere *serfs*, the WARDS of Congress. Nothing but the despotic teachings of a man like Wila. Shaffer, and the absurd decisions of the courts of Utah, could ever have engendered such notions in the minds of intelligent men, and we propose now to try them by the standards of decisions of the Supreme Courts of the United States, the practice of all departments of the government since its organization, and especially by the past legislation of Congress from the very beginning; and our first point is this:

The people of all the Territories of the United States are as perfectly independent of Congress in all their local matters as are the people in the several States from whence they came. And "All matters of internal legislation, [subject to the provisions of the Constitution of the United States,] are committed only to the Territorial legislature."

"In all Territories full power has been given to the Territorial legislatures over all *ordinary* subjects of legislation." Clinton vs. Engelbrecht.

The provision in the Constitution authorizing Congress—

"To make all needful rules and regulations for the government of the Territory and other property, of the United States," has no application whatsoever to the *present Territories, or any part of them;* but applied only to Territory held by the United States in 1787, at the adoption of the Con-

stitution. 19 Howard's U. S. reports, 432; 1 Peters' U. S. reports, 511.

These cases settle the law upon the subject, and they never have been doubted.

But it is admitted that Congress does possess the power to obtain by conquest or purchase new Territory

"Which has not, at the time, a population that fits it to become a State, and may govern it as a Territory until it has a population that in the judgment of Congress entitles it to be admitted as a State of the Union. But the United States, under our present Constitution, cannot acquire Territory to be held *as a colony* to be governed *at its will and pleasure*." 19 Howard's U. S. reports, pages 446, 447.

And by the very treaty of Guadalupe Hidalgo, July 4, 1848, under which Utah Territory was acquired, it is provided as follows:—

"That the inhabitants of the ceded Territory shall be incorporated into the Union, and enjoy all the advantages of citizens of the United States, and in the meantime they shall be maintained and protected in the free enjoyment of their liberty, property and the religion they profess"

Showing emphatically that all the Territories acquired thereby should be admitted at the earliest period as States on a footing of equality with the other States, and that in the mean time, all the people of said Territories were to be protected in all their rights, customs and privileges. Having thus acquired the Territory of Utah, its lands became the property of all the people of the United States, over which Congress was to act as trustee and agent for the benefit of all the people of the Union, and over which it might make:—

"Such needful rules and regulations as would promote the interest of the whole people of the Union." 19 Howard's U. S. Rep., 448.

But the power of Congress in the Territories, over the person and property of a citizen *can never be a mere discretionary one*, under our Constitution and form of government. The power of the government, and the rights and privileges of the citizens are regulated and plainly defined by the Constitution itself.

It has no power of any kind beyond it, and it cannot

"When it enters a Territory of the United States, put off its character and assume discretionary authority, or despotic power which the Constitution has denied to it. For example, Congress can make no law in a Territory respecting the establishment of religion, or the free exercise thereof, or abridging the freedom of speech, or of the press, or the right of the people of the Territory peaceably to assemble and to petition the government for redress of grievances: nor can Congress *deny to the people of the Territories the right to keep and bear arms, nor the right of trial by jury.* [Selected according to the local law,] *nor compel any one to be a witness against himself.*" 19 Howard's U. S. Rep., 450; Clinton *et al. vs.* Engelbrecht.

In short, Congress cannot, under its power to make needful rules and regulations, deprive a citizen of any right of person or property that he possessed as a citizen of a State, when he migrated into the Territory. When, therefore, the brawlers, and shysters, and G. L. U's call on Congress to pass especial laws, depriving the citizens of Utah of any rights, privileges or benefits belonging to the citizens of the several States, they ask them to do what Congress cannot constitutionally do if it desired, and, what we will show in our next, *Congress has always hitherto refused to do.* From the year 1784, Congress has never attempted to interfere with the local laws, adopted by the legislative councils for the regulation and management of the local affairs of the Territories; nor to interfere with the domestic relations of the people of a Territory, its laws of property, descent, the mode and manner of drawing grand and petit jurors, the control of schools, religion, the right to bear arms, and to parade just where and when the people think best; in fact, to govern themselves by their own laws, subject, of course, to the Constitution and the laws of the United States. And any man who will read and study the case of Clinton vs. Engelbrecht, will see it. Fortunately for the citizens of the Territories, they are protected by the Constitution of the Union, and neither Governor

Woods nor Chief Justice McKean can take away that shield. Congress cannot, if it would, interfere in the local matters of the Territories, and for over eighty years it has always refused so to do.

STRICKLAND AND FREE SPEECH.

The following article has been delayed in consequence of business in a neighboring mining camp calling the writer away. As the honest sentiments of one that we know is not a Mormon, we give it space—

Editors Salt Lake Herald—I was present at the "glorification" meeting in this city, at which the righteous Judge Strickland used the language which should immortalize his name. I have read your remarks on the same, and while I commend them, and consider them just, yet the remarks of other speakers on that occasion deserve the execration of every honest and consistent man. Bad and all as was the judge's outburst, showing the secret spirit and feelings of the man, yet, I think, that the tendency of the speeches of two of the party is calculated to lead to extensive and injurious results.

I have listened to many stump speakers in my time, and under various circumstances, but such a tirade of abuse, insult and vituperation, I never heard in a public street, and directed against a majority. The insults, I make bold to say, would not have been borne by any other community in the world. Were I a Mormon, and Mr. Baskin had used such language to me personally, I would either have given him the lie, or knocked him down.

I went to the meeting to hear speeches on the events that occurred but a few days before, having a bearing upon the coming election of President of the United States. I expected speakers, in their buncome or spread-eagle style, to show that U. S. Grant is a hero, a statesman, a god; and to hear that Horace Greeley is a nincompoop, a traitor, an ignoramus, a devil. But to my surprise and disgust, instead of speaking on the times and prospects for our great country, the narrow-minded bigots made it the occasion of abuse, insult and excitement. And yet, forsooth, men were expected to be insulted and say nothing; to be charged with crimes that cannot be proved against them; and if they dissented, were to be shot in a "Christian-like" manner! It was a public meeting, in a public street, with a mixed crowd, and I say that men always claim it as a right to show their disapprobation, as well as their approbation.

I ask, if a few Mormons were to have had a glorification meeting, in the streets of the city of San Francisco, at the time of the defeat of Judge McKean in the U.S. Supreme Court, and have made the occasion of insulting the inhabitants because of the murders of the Vigilance committees throughout the State—and which have never yet been brought before the courts—where would the speakers be now? In the poetic language of the countryman of the eloquent(?) Dennis,

> "Their toes would turn up to the roots of the daisies,"

and that, too, without the benefit of "clargy."

I was in San Francisco when a number of patriots, Republicans and American citizens, destroyed presses, and types, and property in connection with newspapers that never insulted them half as much as the speaker did on this occasion. What reasonable man could blame men in a mixed crowd from resenting the insults thrown out that night, and even from breaking up such a meeting. Had the Mormons done so there would have been a howl and a cursing both loud and deep, fit to have drawn the soldiers from the Ku-Klux land to quell the rebellious here. Let them try such an experiment in another place, and see if we should ever hear their sweet voices in this city's streets.

While I am a lover of free speech, I despise the man who will abuse it. While one man has rights to utter his honest opinions fearlessly, another has

rights to defend his fame and character. I would gladly state that Judge McKean spoke to the point under consideration, and confined himself to the object of the meeting; and even General Maxwell behaved himself well, often informing us that he would be a good boy if we would not vex him. The renegade Democrats were bitter because, I suppose, they meant to show their devotion to the party by abusing the people here. The course pursued by some of the speakers, and the inflammatory and insulting remarks, are calculated to prevent them from complimenting the people for having such a peaceful meeting, and patient attention hereafter, and should be held up to public execration. The apologists of such conduct should be despised.

A FAIRPLAY GENTILE.

—*Salt Lake Herald.*

UTAH INDIAN REPRESENTATION.

Delegations of Indians to Washington to lay their grievances before the Great Father, if not wholly a modern invention are becoming very popular, and if the grand pow-wows between the big chiefs of the red and white races can be made a means of removing Indian grievances and of putting an end to the massacres by them of peaceably disposed white settlers, or travelers, they will prove an inestimable blessing to both races. At any rate an attempt to settle difficulties and to preserve and promote good feelings, by such means is much better than the old Indian method of having recourse to the scalping knife and general slaughter, or the white method of shooting Indians on sight.

As our readers are aware, there has been considerable difficulty with the Indians in some parts of this Territory during the summer just passed, and that because of the hostility of many of their acts towards the settlers; troops, under General Morrow, at Camp Douglas, were sent south to protect settlements, and to chastise the aggressors. Thanks, however, to the humane and pacific course of General Morrow, hostilities were avoided, and at councils held by the General with the Indian Chiefs, the former not having the power to comply with all the demands of the latter, it was finally concluded to send a delegation of the principal Chiefs to Washington, to lay their grievances before the President of the United States. The following named Chiefs were selected by General Morrow, so we are informed, as the members of the delegation: Tabby, Kanosh, To-quo-neah, Anker-tshap, and Douglas—all known to be men of influence among their people, well disposed towards the whites, and anxious to preserve peace. Judge Bean, of Provo, was selected to go along with and act as interpreter for the Chiefs.

Yesterday morning, October 17th, Special Indian Agent Dr. Dodge, and Mr. Critchelow, Agent at the Uintah Reservation, left for Washington, in charge of the delegation, but instead of taking the five chiefs selected by General Morrow, they took the following: An-ter-ro, Ve-yea-hoo, Tab-u-ner and Wan-der-rodes, two of whom, it is said, are among the most unruly and dishonest among the Indians in Utah Territory, and among the ringleaders and promoters of the late raids and troubles here. We are also informed that Judge Bean, the interpreter, was unable to go east on account of sickness, and the party departed without one. Dr. Dodge, however, left word for Kanosh to follow, accompanied by Mr. Lyman Wood, of Springville, to act as interpreter; but as the Agents took along notoriously bad Indians, instead of those appointed by General Morrow, Kanosh declines to leave the Territory, and has returned home.

Dr. Dodge and Mr. Critchelow may have good reasons for doing as they have done, but their action does not have a good appearance, for they are doubtless as well acquainted with the character of the Indians they have taken to Washington, as most persons in Utah Territory; and when the best

disposed and most intelligent and influential men belonging to the complaining tribes had been appointed to go to Washington for the purpose of making known their grievances, the policy of passing them by and choosing reputedly bad men in their places does seem rather suspicious.

It is possible, however, that General Morrow has been apprised of and is satisfied with the reasons advanced for this change, and if so the agents may not be censurable. But if not, it is to be hoped that he will have a sharp eye to the matter, and will do all in his power to have the facts, as they really exist in regard to the Indians here, truly represented in Washington, that his peace programme may be fully carried out if possible, in the redress of all matters of which they have just cause to complain.

Judging from the zealous and humane course of the General during the past few months in relation to Indian affairs here, we are inclined to believe that he will still do all in his power to promote the interests of the Indians as well as of the whites, and to preserve peace between the two branches of the population of this Territory; and so we hopefully await the result.—*Deseret News.*

POLITICAL CORRUPTION.

The Philadelphia *Press*, prior to the Pennsylvania election, actively fought the political corruptions of the party in power. But its able editor, Col. Forney, finding his exposures and efforts against abuse of official power to be in vain, moralizes on the situation thus:—

The Government is the people's, and of course, as they choose to sanction its conduct, minorities must submit. But we cannot be prevented from discussing the singular bearing which the results of the late election in this State must have upon the honesty necessary to keep the Government alive and stable. Thousands of honest men have declared that they could not vote against a Republican candidate for any office, however dishonest he may have been proved, because the effect of a Republican defeat would be far more disastrous to the Government than the sanctioning of wrong, the laudation of villainy, and the honoring of scamps. This is a fearful precedent. It was never practised in any country. Anointed kings have had their heads struck from their bodies for like offences, for wasting the public treasure and misusing official authority; but in a Republican State the reverse is the case, and wrong is hallowed and exalted, because it is not safe to mob or punish it, on account of the risk we run, while doing that, of injuring the Government. Of course this must be right, because twenty thousand of a majority of the people of Pennsylvania have so decided. We do not intend to dispute the decree. During the campaign we declared that if such were the decision we could stand it as well as any other man, and we mean patiently to abide its effects. But we have a right to ask, How are we hereafter to deal with malfeasance in office, and correct the rule which has made our politics a mere machine for the advancement of clique-designated individuals? The Eighth of October has made a precedent which will long be remembered in this State, for from its effects, before twelve months have elapsed, we shall reap far more of dishonor than the gloomiest opponent of corruption in politics has yet attempted to forebode.

We may not be able to look very far into the future, but we are at a loss to indicate how hereafter we are to deal with villainy of any kind connected with the management of parties and the control of Government. The courts are no longer potential, because the pardoning power is at hand to counteract whatever of good is accomplished by these tribunals; and it has been demonstrated that the ballot-box can be used with fearful force to cover up or wipe out proved villainy in office. Anointed kings, as we have already written, lose their heads for their

wrongs; unperfumed Republicans, guilty of every excess, are raised to higher honors, and the people, in the madness of their frenzy, shout, "Long live the Republic!"

THE PARTING OF THE WAYS.

The old story of the apple is repeated in one form or another in every life. There comes a time in the history of each individual when for himself he chooses good or evil. A little thing may turn the current of his life, and cause it to flow in the peaceful ways of virtue, or send it foaming over the cataracts and through the whirlpools of vice, or some towering passion may sweep across the chords of life, and in one fearful hour decide his fate. Happy he who, in such a crisis, can hear the whisperings of conscience above the warring elements, saying—"This is the way, walk ye in it," and see, though darkly, through the mists of error the white index finger of Truth forever pointing upward.

There are some so protected by the watchful care of parents, so hemmed in by circumstance, that to the outward eye they seem free from the temptations that beset such as are set adrift on the broad seas of life. But those deeply versed in the readings of the human heart know that within quiet walls, afar from the scuffles of the great world, the most fearful moral conflicts are carried on, the most decisive moral victories often won.

Not unfrequently are young men swept by the strong gusts of youthful passion into courses from which in thoughtful moments they recoil with shuddering. To such the story of Ulysses will not be without its moral. Ancient fable relates that on a lone island in the sea lived the enchantress Circe and her train, the music of whose voices was such that all who heard it were constrained to land upon her shores, where they were immediately changed into dirty swine. The wise Ulysses having occasion to pass that way caused the ears of his companions to be filled with wax that they might not hear his commands, and himself to be chained hand and foot to the mast of the ship that he might not be able to enforce obedience. And when they came near the island, lo! there sat the sirens sending forth such melody as never before fell on mortal ear. Ulysses raved, threatened, implored his companions to turn aside to the neighboring shores, but they could not hear his voice, and, chained as he was, he could not compel acquiescence, and the ship's crew passed in safety by. So we, unless our ears are sealed against the honeyed strains of vice, and our hearts chained to the mast of virtue, will be led away by the embraces of a goddess far more fatal than the fabled Circe. Though it is never too late to mend, yet he who at the beginning of life chooses the right will save himself how much pain, how many weary steps retraced, how many precious hours of priceless worth! The voice of conscience may for a time be drowned in the rush of the storm, but by-and-by it will speak louder than thunder and in tones that must be heard.

If this inward monitor is truly enlightened and cultivated, she will doubtless lead us in right ways. Here we remark that there are a thousand things with which conscience has nothing to do, questions of social propriety, of politeness, of common sense. But wherever obedience to moral or to physical law is the point under discussion there conscience should possess the veto power. We hold that a man has no more right to transgress the physiological laws of life, to defile, or weaken, or break down his physical constitution, than he has to defile his soul with lying, with profanity, with Sabbath-breaking. Not the soul alone, nor the body alone, but both together make up the entire being, for both alike are destined to immortality; if either is injured the man is crippled and shorn of his full power. By bodily indulgence the soul of the man may be brought down to a level with that of the brute—

"—— grow clotted by contagion
—— till she quite lose
The divine property of her first being."

While the subjection of passion to reason, of appetite to lawful control shall lift the whole being to the high table land of purest virtue.

"So dear to Heaven is saintly chastity.
That, when a soul is found sincerely so,
A thousand liveried angels lacky her,
Driving far off each thing of sin and guilt;
And in clear dream and solemn vision,
Tell her of things that no gross ear can hear;
Till oft converse with heavenly habitants
Begin to cast a beam on the outward shape,
The unpolluted temple of the mind,
And turn it by degrees to the soul's essence
Till all be made immortal."

Parents who send forth a son or daughter into life with clear views of right and wrong, with just ideas of duty and self-interest thus anticipate for them the victory over temptation, and forearm the youthful athlete for the trying hour. A child trained up in the way he should go may for a time wander from that way, but he will return again, and not depart from it.

There be now standing at the parting of the ways young men, young women considering which path they shall take. Pleasure beckons adown an avenue strewn with flowers and melodious with song, where self-indulgence fills the hours with gayety and gratifies every passing wish, but at the end of that avenue is not honor, or love, or peace. Serene and calm sits virtue at the opening of the other path, narrow and rugged, but ever leading upward, and at the end is a crown of glory, while all along the way bloom flowers of sweetest fragrance, and the faces that are found therein are bright with hope and radiant with peace.—*N. Y. Tribune.*

JUVENILE SMOKING.—Whatever opinions may be entertained as to the effects of moderate tobacco smoking on the adult, there can be none as to its deleterious influence on the boy. The molecular changes coincident with development of tissue are interfered with, slowed, if not arrested by tobacco. Take the blood corpuscles, for example, and see how the narcotic affects them. According to German physiologists they loose their round shape and become oval and irregular at their edges; while instead of mutually attracting each other, and running together in *rouleaux*—a good sign—they cohere loosely, or lie scattered on the field of the microscope—a bad one. The physical effects are paralleled by the psychical ones. M. Bertillon found that of the pupils attending the Polytechnic at Paris 102 smoked, while 58 did not. Arranging the two categories in the order of merit, according to the results of the examinations, he found the non-smoker held, in every grade, the higher rank; and that the smoker, as compared with the non-smoker, deteriorated from their entering to their leaving the school. Facts like these induced the Minister of Public Instruction, in 1861, to issue to the directors of colleges and schools throughout the empire a circular forbidding tobacco to the students, on the ground "that the physical as well as the intellectual development of many youths has been checked by its use." In Germany the premature smoking of tobacco would, but for the superior stamina of the race, prove not less disastrous. As it is, tobacco amaurosis is an ophthalmic affection quite recognized by German physicians as having its origin at school and college. Among ourselves juvenile smoking is getting more and more common, with the result of impaired eyesight, thinning of the hair, and other symptoms of excessive draughts on the trophic nerve centres. And how is the practice to be stopped when it is directly encouraged—even Sunday school prizes taking the form of meerschaum pipes? Not till education instructs the youth of the country in the fabric and functions of the body, makes them cognizant of the conditions of health, and inspires them with a manlier ideal than that of merely aping the manners of their elders, will premature indulgence of every kind cease to act on them for evil.—*Lancet.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, NOVEMBER 26, 1872.

BE FAITHFUL.

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It is a truth acknowledged by the Latter-day Saints that the Gospel of the Son of God, together with the power divinely vested in men to administer its ordinances, was taken from the earth some seventeen centuries age, because of the willfulness, and lack of obedience on the part of those to whom it was offered.

The fact is apparent, in the present state of christianity, that this withdrawal of the Gospel, and of those divinely appointed to teach it and administer its ordinances, has resulted in the grossest ignorance of the ways of life and salvation; that darkness has "covered the earth and gross darkness the people"; that, prior to the prophet Joseph receiving his Divine commission, God had ceased to speak to any on all the face of the earth; that professors of religion were "blind leaders of the blind"; that men indeed had "a form af godliness but denied the power thereof"; and, that those who had this form, would "not endure sound doctrine, but after their own lusts would they heap to themselves teachers having itching ears, who turned away their ears from the truth," "teaching things which they ought not for filthy lucre's sake"; "preaching for hire and divining for money," "doting about questions and strifes of words whereof came envyings, railings, evil surmisings, perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness"; "unruly, and vain talkers and deceivers." These are acknowledged as among the signs which characterize modern christianity. True signs they are of apostasy. God has no Apostle or other inspired servant amongst them. God gives them no revelation in these days, and in this they glory. They hug to themselves the strong delusion: "no more revelation is needed"; this too when all the religious information within the reach of mortals sustains with one united testimony the truth that God never had a church on earth which was not in *direct* communication with himself, being led by inspired men to whom his will was made known by the agency of *immediate* revelation.

But Latter-day Saints how is it with you? You have listened to and obeyed some of the principles of the Gospel of Christ, thus, so far separating yourselves from those who cry, "Lord, Lord, but who do not the things" that he says. By these acts of obedience you have known of the doctrine taught you, whether it was of God or not. All your experience in the restored Gospel goes to prove the divinity of the principles you have obeyed and as a necessary consequence goes to prove that those who taught you those principles and administered to you the ordinances were called of God, bearers of

the Holy Priesthood, whether they were as illiterate as the fishermen of old, or as learned as he who sat at Gamaliel's feet, it was all the same, the word came with power and your obedience was followed by divine blessing under their administration. Do you use this earnest of God's good-will as an incentive to increased obedience and devotion to his purposes?

As those blessed to hear and obey the Gospel of Christ as restored by God in this generation, through his servant Joseph, let all in humility and thankfulness show their appreciation of His goodness and mercy by earnestly seeking to *do* His will as it may be made known to us, living watchful, prayerful, faithful lives; always remembering the test given by Jesus, which is to be applied to saint and sinner: "By their fruits ye shall know them; not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of my Father which is in heaven."

J. G. B.

ARRIVALS.—President George A. Smith, Elder Lorenzo Snow of the Twelve Apostles, Elders Feramorz Little, Paul A. Schettler, George Dunford, and sisters Eliza R. Snow, and Clara S. Little, arrived at Liverpool on the Guion & Co's steamship "*Minnesota*," on Tuesday, the 19th inst. The above-named brethren and sisters are from Utah, on a tour to Europe and Palestine.

In addition to the foregoing, Elders Anson Call, John I. Hart, Mark Lindsey, John Martin, Wm. Parker, Wm. Birkinshaw, Thos. Snarr, H. S. Gouans, Henry B. Wilde and wife, also sister Mercy R. Thompson, relict of the late Robt. B. Thompson, and sister Mary A. Fielding. All the latter are from Utah on a pleasure trip to see relatives and friends, &c.

Elder Mark Lindsey will return to the Eastern States in about two months, where he will labor as a missionary till Spring, when he will return to Utah.

We are happy in stating that the entire company were in fair health and in most excellent spirits.

APPOINTMENTS.—Elder John I. Hart is appointed to preside in the Nottingham Conference.

Elders Anson Call, Mark Lindsey, John Martin, William Parker, William Birkinshaw, H. S. Gouans, Henry B. Wilde and Thomas Snarr, are authorized to labor in the ministry as they may have opportunity and feel disposed. We trust that their labors may prove both pleasant and beneficial.

CORRESPONDENCE.

GREAT BRITAIN.

Bristol, Nov. 12th, 1872.

President A. Carrington.

Dear Brother—Since arriving with you and accompanying missionaries from our mountain home now nearly six months ago, I have, in obedience to your appointment, been laboring in the Bristol conference.

I find the Saints committed to my care to be in quite a scattered condition, but I am happy in stating that, with a few exceptions, they are trying to live their religion. They, in common with all faithful Saints are very anxious to gather to Zion. I encourage them in this good desire, and exhort them to practice strict economy, and instead of spending small amounts for beer, ale or tobacco, to save those sums and thus increase the amount saved towards their emigration from

Babylon. I am thankful to find some doing their best to effect their deliverance, which I pray God to hasten.

Ever praying God to bless you and all associated with you in the cause of Zion,—

I remain your brother in the Gospel,
DAVID CAZIER.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 731.

On the 14th the volunteers from Mount Pisgah arrived. The battalion was called, and strict instructions were given them as to how they should behave on their expedition. President Young wished them to prove the best soldiers in the United States service. He instructed the captains to be fathers to their companies, and to manage their offices by the power and influence of the Priesthood, then they would have power to preserve their lives and the lives of their companies, and to escape difficulties. Said he, "a private soldier is as honorable as an officer if he behaves as well; no one is distinguished as being better flesh and blood than another." They should keep neat and clean; teach chastity, gentility and civility, and swearing must not be allowed. They were to insult no man; have no contentious conversation with Missourians, Mexicans or any class of people; were not to preach only where people desired to hear, and then wise men were to do the preaching. They were not to impose their principles upon any people; were to take their Bibles and Books of Mormon, and if they had any playing cards they were to burn them. The officers were to regulate dances, but they were not to dance with the world. They were not to trespass on the rights of others, and if they should engage with the enemy and be successful they were to treat prisoners with the greatest civility and never to take life if it could be avoided. President Young told the brethren of the battalion that they would have no fighting to do. He said that the battalion would probably be disbanded about eight hundred miles from the place where the Church would locate. He suggested that they tarry there and go to work; "but," said he, "the next temple will be built in the Rocky Mountains; in the Great Basin is the place to build temples, and it shall be the stronghold of the Saints against mobs."

Twenty-six years have elapsed since this prediction was made by President Young. At the time he thus addressed the battalion, this country was an almost unknown land. No human being knew whether grain or fruit could be raised here or not. All that was known about it was that it was a desert. The Prophet Joseph had predicted during his lifetime that the Latter-day Saints should become a great and mighty people in the Rocky Mountains; President Young, moved upon by the same spirit, prophesied to the same effect. The battalion was disbanded about eight hundred miles from Salt Lake City; the most of the volunteers did tarry in California to labor, and were the means of bringing to light the gold for which California has since become so famous, and the discovery and digging of which has almost turned the world upside down. The Great Basin has become a stronghold for the Saints against mobs. The foundations of temples have been laid, and we sincerely hope and trust that numbers of them will yet be built in the various parts of the Great Basin.

It was somewhat difficult to raise men of the necessary age—between 18 and 45—to complete the five hundred, but by strenuous exertions they were at last enlisted and took up their line of march under the command of Lieutenant Colonel Allen, for Fort Leavenworth, and from thence to Santa Fe, and so on to California. Colonel Allen, much to the regret of those who knew him, did not live to lead the battalion through. He died at Fort Leavenworth. The battalion performed the duties required of it in

the most satisfactory manner, and gained great credit by their discipline and patient perseverance in the midst of the difficulties which they had to encounter. No better troops as soldiers, no better behaved as gentlemen ever enlisted under the flag of the Union than these volunteers proved; we shall have occasion to refer to them and their toilsome labors as we progress with this history. Measures were adopted to take care of the families of the volunteers during their absence. A large number of the most responsible men in the camp were selected to act as bishops to see that there was no suffering among these families and that all were properly provided for.

General Thomas L. Kane, son of Judge Kane, of Philadelphia, came to the camp about the time that Colonel Allen did, having been sent by President Polk as a bearer of dispatches to Fort Leavenworth. It was there that he first made the acquaintance of President Young and the Apostles, and saw the people in the midst of the trying circumstances which surrounded them. Though quite a young man at the time, he took a warm interest in their welfare. He was taken dangerously sick in camp, and it was only with the most careful nursing and strict attention that his life was saved. He never forgot this kindness, and, upon his return to Philadelphia, he delivered an address before the Historical Society of that city, in which he described in the most eloquent and touching language the scenes through which the Latter-day Saints had passed, and the patriotic sacrifice which they had made to raise the battalion called for by the Government. Probably no document of its size has ever described in more graphic and striking language the trials and sufferings of the Latter-day Saints to the reader than this. General Kane has on numerous occasions since the one of which we write shown his friendship for the innocent and the oppressed, and he will have the esteem of this people as a devoted, self-sacrificing and truly Christian gentleman—a philanthropist in the highest sense of the term.

On the 16th of July, Ezra Taft Benson was ordained an Apostle, to take the place of John E. Page, who had fallen. On the same day Elders Orson Hyde, Parley P. Pratt and John Taylor were appointed on a mission to England, on which mission they started on the 31st of that month, to regulate the affairs of the Church in that land. On the 21st of July twelve men were selected to preside in all matters, spiritual and temporal, at Council Bluffs. Instructions were given to them to attend as speedily as convenient to locating and arranging for the stopping of the Saints, those already at Council Bluffs and those who might come on that season, as well as to use all the means in their power to have all the poor Saints brought from Nauvoo. They were also instructed to do everything in their power to assist in taking charge of the families of those who had gone as volunteers in the battalion. Instructions were given also for the establishment of schools for the education of the children during the Winter.

Captain Allen had secured from the chiefs representing the Pottawattomie tribe of Indians at Council Bluffs, their voluntary consent for the Latter-day Saints to make their lands a stopping place, and to cultivate any part of them not then cultivated by themselves, so long as they, the Pottawattomies, should remain in possession of their present country. He also wrote a letter, to be used whenever occasion might require it, stating, over his official signature, what he had done and advised in the premises. The Indian sub-agent of that tribe of Indians had also endorsed in a letter the action of the Indians, and of Colonel Allen as being wise and proper under the circumstances. General Kane wrote a letter to the President of the United States, enclosing a copy of these documents, and giving his personal endorsement to the measure. He said that while he could see no reason why the Mormon people should not winter in the valleys of that neighborhood, he considered it exceedingly important that they should be allowed the privilege of so doing, as no advice to them had been opposed to the crossing of the Missouri river of so large a body of them during that year.

On the 1st of August the Council addressed a letter to Bishop Miller and the companies with him, he having gone out in the direction of the Pawnee village, in which they reported the condition of the camp, an account of the organization of the battalion and the intention to encamp with the main body somewhere on or near the Missouri river for the Winter. He was told that the Council did not think it advisable for any part of the companies to undertake to cross the mountains that Fall. Measures were taken at the main camp by President Young and the Council to organize affairs for the season. Twelve men were chosen to be the Municipal High Council, who were to take measures to gather the Saints together at one place under the necessary regulations. The camp was gathered together at a grove which was called Cutler's Park, after Alpheus Cutler, who was chosen as President of the Municipal High Council. Instructions were given to the people to immediately proceed to the cutting of hay in sufficient quantities to supply the stock of the camp during the Winter.

TO MAKE HOME HAPPY.

A smile, a gentle word of kindness, a tidy room and baby with a face clean enough to be kissed, should always be in readiness for the reception of the head of a family when he comes in fatigued and careworn, from the pressure of the busy, daily routine of the outside world. Let him feel that if sympathy cannot be found elsewhere, it always exists for him at home. Let him see that his goodness in planning and laboring for the support and comfort of his dear ones, is appreciated and gratefully acknowledged by the performance of every little action of love that can be thought of for his enjoyment at home. Never let him meet with a fretful and fault-finding spirit under the shades of that roof which should be the covering of his heaven on earth. If there are losses and crosses to be met, let the different members of families help to meet them bravely, instead of trying to discourage. If a husband and father does not, at all times, pay just that attention to his family that they think he should do, let it be remembered that he has many things to think of, many duties to perform, that they are not acquainted with, and could, probably, render him no assistance in, were he to take the time to explain to them, instead of making a little show of negligence, by not endeavoring to make his family understand all his business affairs. Let heads of families realize that to such testimonials they owe a reciprocity, and should spend as much time as possible at home, and always be possessed of the same good influence they love to meet with.—*G. in Woman's Exponent.*

THE OPPRESSED WOMEN OF UTAH.

We have heard a great deal about the oppressed and degraded women of Utah, and the unclean and tyrannical vassalage which the Mormon social system imposes upon the female sex. This string has been tuned and played upon until it appears to have snapped.

It seems now that women are almost everybody in Utah. They have more power and more rights than they have anywhere else on this green earth, and the boasted lord of creation is entirely a secondary personage in the land of the Saints. This may look like a strange condition for Utah, of all the world, but it is true. That Territory and its social system seem to have been the lock and key by which women have at last entered into the wider, nobler sphere for which they have prayed and worked.

An incident which calls up the

privileges which the women of Utah enjoy, lately occurred in Salt Lake City. Miss Phœbe Cozzens, of St. Louis, and Miss Georgia Snow, the daughter of the Attorney-General of the Territory, were admitted to the bar in the District Court, and the ceremonies were imposing. The brace of pretty girls besieged the august court of Chief Justice McKean, and the court capitulated. The girls were admitted to "practice law" in its most unlimited sense—common law, chancery law, ecclesiastical law, civil law, criminal law, and all other forms and orders of law—a bundle of privileges which could be granted by no State in this Union.

Now, the world should know that in Utah woman holds in her hands the ballot, that she is eligible to any office, that she may plead her own cause before a high court, that if her husband ill-treat her she may prosecute him; that one-half of his earnings is hers; that she is his absolute superior; that she may sit on juries and find him guilty of bigamy, cruelty to her, neglect to his children, or other crime, and that she under the "fearful despotism" of Utah can be her own law executor and judicial expounder. What more power do the women of Utah want to enable them to throw off the burthen of man's yoke? They make their own laws, select their own officers, are their own lawyers and judges, they own one-half of their husband's property and all of their own. Truly the women of Utah are shamefully downtrodden.—*Missouri Democrat.*

USE AND ABUSE OF DRESS.

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It was Lavater who said that women habitually attentive to dress display the same regularity in their domestic affairs, while another writer, alluding to the carelessness of some wives concerning their attire, emphatically affirms, "It is one of the moral duties of every married woman to appear well-dressed in the presence of her husband." But to effect this, expensive or elaborate attire is by no means essential. The simplest robe may evince the wearer's taste as truly as the most costly gown of "moire antique"—in fact, the simplest dresses are often the most graceful. Garments should follow, as far as possible, the shape of the body as devised and found good by the great Artificer. All that follows those beautiful lines must be itself beautiful. All that changes, deforms, or exaggerates those lines must be senseless, ugly, ludicrous and untrue. Whether a gown swell out into the hoops of the great tun of Heidelberg, or project backward like the reverse side of the Hottentot Venus, it is alike hideous. A gown may be of many folds, of many thicknesses, but it should not turn a woman into a caricature of the form God made, and made last of all. All women will admit the truth of this, even while they persist in disfiguring themselves in the very manner condemned, for, in justice to the mass of elaborately-dressed ladies who daily walk our streets, we must admit that were they to follow inclination alone, their costumes would be much simpler. There breathes not the woman who does not secretly detest her narrow-soled boots, with their pointed heels; the heating, brain-depressing "chignon;" the uncomfortable corset and unwieldy "panier." Yet she lacks courage to discard these instruments of torture because fashion sanctions their use. O fashion, fashion! Dare you number your victims? This mania for costly "dress" is devastating our American society, and demoralizing American women to an alarming extent. The wives and daughters of the rich men who lead society in this fearful race of extravagance are responsible for a great share of the prostitution which curses the nation, as well as for thousands of business failures, scattered families, and the long train of miseries among us under the cover of "keeping up appearances." An English tourist recently traveling through America, complained that owing to the prevalent custom of elaborate dressing followed by American women, it was

impossible to distinguish the "shop-girl" from the "lady of means." And that brings us to another part of this subject. Poor girls dress as expensively as possible, because they well know that if they do not, society will punish them bitterly. To be unable to "dress" is to be treated by men and women both with almost disrespect in the car, the boat, at the public gathering, the street and the shop; to be ignored; to feel the shrug of contempt, the sneer of levity and the smile of scorn; to be thrust aside; to be laughed at; to be unceremoniously displaced; to be cruelly driven out of good society; to have heart, intelligence, thought, virtue, character, held as nothing against silk; to be stung; to be outraged; to be proscribed; to be insulted: all this and much more. It matters not whether this state of things is right or wrong; it exists, as every woman who cannot follow fashion's whims knows to her cost. It is time for a reform to commence somewhere; but what woman will head it? And "what man" will approve and help her?—*Waverly Magazine.*

LITTLE COURTESIES.

In the various trifles that make or mar the happiness of daily life, little courtesies play a most important part. A simple "good morning" to a child, uttered in cheery tones, will call up a bright reflection on the juvenile face and elicit a corresponding response, while even surly and hardened souls will soften beneath the steady radiance of a courteous manner. In our earnest and eager pursuit of the main ends for which we live, the acquisition of knowledge, the making of money, the conquest of fame or power, the meeting the varied demands of our station in life, we are apt to overlook the importance to ourselves and to those around us of a disinterested and habitual courtesy. There is magnetism in a cordial and sunny manner that all feel who come within the circle of its power, and though this subtle element is not inherent in all natures, it may be cultivated by every one. "We often call a man sour," says the author of Hyperion, "when he is only sad," but the sorrow which makes us forgetful of the woes of others, and ignore the little politenesses of social life, has failed to do us the good it is capable of accomplishing. True courtesy springs from the heart and has its source in a genuine desire to promote the happiness of others; and by so much as we ourselves feel the need of gracious words and kindly tones from those around us, by so much should we extend the gentle charities of social intercourse to them. Against anger in our neighbor we may fortify ourselves, we may oppose indifference to selfishness, and enmity to enmity, but who can withstand the daily musketry of genial manners, of pleasant tones, of courteous words?

In the family, more than anywhere else, should these graces of social intercourse be cultivated, since here individuals are brought in closest and continual contact. The man or woman who puts on a vail of good breeding only in the presence of strangers, is unfit to be trusted with the happiness of any human being. These Janus-faces, all shadow at home, all sunshine abroad, can never know the reality of pure domestic felicity, which consists in finding one's own delight in the delight of the circle of which he forms a part.

Parents who observe all the refinements of social intercourse in their daily life, find apt imitators in their children, who unconsciously reflect the tones, the language, the manners, with which they are familiar, and never require the aid of books on etiquette or initiation into the conventionalities of society to be reckoned as ladies and gentlemen. It is "the little foxes that spoil the grapes;" it is the omission of such trivial utterances as "please," "thank you," "excuse me," "with pleasure," spoken at the appropriate time in pleasant tones, which makes many a daily life hard, and bar-

ren, and cold, that might otherwise be warm with affection, fruitful in charity, and radiant with sunshine. If any one doubts this, let him for one week try the effect of little courtesies on those around him, and especially on those in his own domestic circle.

He who bears about with him a constant thoughtfulness of the happiness of others will do good often when he knows not of it. "A virtue goes out from him" which heals those who, unwitnessed, but touch the hem of his garments. Such is the power and the reward of true courtesy that it does good often when it dreams not of it.—*N. Y. Tribune.*

SHADOWS OF COMING EVENTS.

The cry for peace and the profession of it have been and are pretty general, but the practice and the expectation do not so often correspond. The good Book, which so many people profess to revere, but which so few really regard, talks of people crying peace when there should be no peace. The motto of the great exhibition of 1851 was peace, the peace societies cry peace, our chief magistrate after the late terrible internecine civil war, said let us have peace, the motive of the late imperial council on the European continent was peace, so it said, and indeed one hears of peace professions in divers directions.

But these peace professions and peace dreams are continually meeting with some very rude shocks. The recent Franco-German war aroused many people from their peace reveries, and cruelly dispelled their beautiful peace imaginings. Since that war the various countries of Europe have been more active than ever in perfecting their military and naval organizations, thus effectually giving the lie to the peace professions. And now comes Henry Dunat, the originator of the Red Cross Society, a benevolent institution organized to alleviate the sufferings of the sick and wounded in war. Lately Mr. Dunat read a paper before the Social Science Association in London, in which he maintained the necessity of an immediate and uniform organization of the Red Cross Society throughout Europe, arguing that he knew the European continent, that it was his conviction that Europe was on the eve of the grandest events of the century, politically and socially, that a great war was imminent, and that within a few years the continent of Europe would be overturned by a general conflict of nations.

Mr. Dunat may or may not be an alarmist, but few people would be surprised to hear of war breaking out in Europe within a brief period. The time of fierce and destructive wars is not over, nor will it be until men learn to keep their passions in rigid subjection to righteousness, which is not yet. It is to the credit of England and America that they determined to settle their differences by peaceful and friendly arbitration, instead of submitting them to the stern, bloody, barbaric arbitrament of war. But then these two nations, though sufficiently excitable, are among the most self-controled of nationalities, and even they are not above the possibility of going to war. Mr. Dunat may be right in his prognostications, in spite of this admirable Anglo-Saxon example of peacefully settling irritating international disputes.—*Deseret News.*

LASTING CHARMS.—Women should be acquainted that no beauty hath any charms but the inward one of the mind, and that a gracefulness in their manners is much more engaging than that of their persons; that meekness and modesty are the true and lasting ornaments; for she that hath these is qualified, as she ought to be, for the management of a family, for the education of children, for an affection to her husband, and submitting to a prudent way of living. These only are the charms that render wives amiable, and give them the best title to man's respect.